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## V.

## ON A SCIENTIFIC SPECIFIC FOR INTEMPERANCE.

In the light of the recent results of pathological research, there is determined to be a modification of the sweeping and oft-heard statement that the excessive use of alcohol beverages conduces to procure injury to the health. In point of fact the statement is not true of all alcoholic liquors. If they are charged with fusel oil, their use tends to cause disease of the cerebral convolutions, which disease may eventuate in insanity, or may be but one of the symptoms of some affection of the special senses. If, however, the beverages are free of the obnoxious oil, there is not produced any such effect. In other words, alcoholic liquors made impure by fusel oil (amylic alcohol) poison the brain, and induce "amylicism;" but such liquors, containing pure ethylic alcohol to exclusion of that which is amylic, merely excite the cerebral functions, inducing the condition known as "ethylism."

This is proved both directly and indirectly. If two puppies are fed, the one on the whisky of the saloons, and the other on the purest product of distillation, the autopsy of the former will show a diseased brain, while the brain of the latter will be found to be normal. Again, a century ago men drank larger quantities of rum than they can now, and found no harm, all because the old-fashioned liquor had none of the modern deleterious character.

In view of these facts, and of the human inclination toward indulgence in alcoholic drinks, it remains for social science to notably contribute to the cause of temperance by making provision against amylicism by means of the media of the condition of ethylism. The time demands, not the prohibition of the manufacture, sale, and use of all alcoholic liquors, but the substitution of the ethylic for the amylic alcohol, of exhilarant for toxic action, of liquors that will not inebriate for those that produce alcoholic drunkenness.

The ills of intemperance can be entirely avoided by abstinence from liquors vile with fusel oil, and by the use,—either moderate or excessive,—of those that are free from it. If men will drink alcoholic beverages, let them be those which are pure, and, by reason of their purity, will not be a factor in the ruin of body and soul. Let the cupidity of the manufacturer and dealer be checked by a law which shall make it a crime to produce, sell or use the poisonous liquors; and let encouragement be given to those who shall undertake to provide pure ethylic alcoholic beverages, harmless to the brain, medicinal in value, deficient in toxicity. Such prohibition, married with such encouragement, will appoint the only scientific specific for the evil of intemperance.

WILLARD H. MORSE, M. D.

## VI.

## THAT CHINESE WALL.

THE American free-trader is a paid or "honorary" political district messenger, who delivers the messages and does the errands of the English Cobden Club. When the Cobden Club takes snuff the American free-trader is forced to use his bandanna. He has a hard job, at times, poor fellow, to reconcile the obvious self-evident interest of England and of other foreign powers to invade our markets without hindrance or toll with the equally obvious self-evident fact that such an invasion would operate to the detriment of American manufacturers, American workmen, American homes, and every development of American welfare. It would compel the American citizen to defray all the expenses of maintaining the American governments—Municipal, State and Federal—all indispensable to the maintenance of the American market—and yet give the untaxed foreigner the same advantage as the heavily taxed American therein.

In further return for the advantages of access to the American market, the American citizen, in times of national danger, can be forced, when he does not volunteer, to enter the army and do battle for the maintenance of the national existence—if need be to be stabbed, cut, thrust or killed in its defense. Even when he is not thus forced to risk his life for America, the American producer, by the circumstances of his life, is necessarily forced to invest *all* his earnings—to the ultimate dollar—in the ways best calculated to increase American national prosperity—in cultivating lands, in building houses, in employing labor, in supporting schools, churches, and libraries; in a word, in investing all his profits in the country that enabled him to realize them. The foreign producer, on the other hand, although in time of war he would be taxed to pay for the hostile armies and fleets that would threaten our coasts, although he might even be forced to enter these hostile armies and fleets, although in time of peace he spends every shilling of his profits in a foreign land, and in competitive efforts to destroy our industries—this alien freebooter, according to the theories of our Cobden Club Messenger Corps, should be allowed to enjoy, *without* cost, all the advantages enjoyed, at infinite cost, by the patriotic American citizen! There is only one good thing about American free trade, and that is its name—and that is either stolen or half finished—for it is not free trade that they advocate, but foreign freebooters' trade—the demand of our rivals and enemies to reap where they have not sown, to exploit the Republic that they cannot overturn, to welcome commercial unlicensed *Alabamas* to our ports, while taxing American vessels to maintain these ports!

Even the sanction of religion is sought to be thrown over this insensate folly. Christianity teaches us to welcome the repentant prodigal by killing the fatted calf, but it certainly does not order us to give him all the veal! The sons who have never sinned surely are entitled to sit at the head of the table.

When their selfish theories are refuted, either by logic or facts, the Cobden Club Messenger Corps invariably run to their wall—the “Chinese wall.” “Oh! you want to build a Chinese wall around the country,” they say. No; we protectionists only desire to keep out burglars and sneak thieves from our homes! All civilization is based on a “Chinese wall.” Every Christian gentleman, as soon as he can afford it, secures a small portion of the planet and builds “a Chinese wall” around it. He calls it his home! While he is quite willing to recognize all the obligations of his faith, he rigorously and not selfishly excludes from this home every one but his own family and friends. He not only does not admit the equal right of the rest of mankind to an equal occupancy of the territory thus enclosed, but he is ready, and is authorized by civilization, to repel to the death any attempt on the part of others to enter it. This is protection—not free trade. Nor does his adherence to the beneficent policy of protection and with the building of a “Chinese wall” around his lot. By his conduct he repudiates the brutal creed of free trade—that we ought to “buy in the cheapest market and sell in the dearest.” Under this rule, he would turn out into the street his wife and daughters because by substituting hirelings he could secure such domestic services as his wife and daughters render at a cheaper money rate. Yet Bridget, clad in cotton and calico, is *not* substituted for the daughter clad in silk and fine linens. There are higher duties than to achieve cheapness. American protectionists recognize the fact that their first, chief and supreme duty is to take care of their own countrymen against all rivals; that cheap goods do not represent the best results of statesmanship; that it would be buying the whistle too dear to purchase cheap foreign fabrics at the expense of transforming an intelligent and important class of citizens into ragged and dependent “hands,” or “hinds,” or wandering and discontented tramps.

Did it ever occur to the Cobden messenger boys who deride the "Chinese wall policy" that China has accomplished a feat that no other civilization ever achieved—that she has maintained her national unity for over 35 centuries at least, and has seen all the classical civilization rise, fall, and disappear? Wong Chin Foo, may be, could turn this sneer at the citizens of a nation whose wisest men failed to form a union that could last for one hundred years. For, as one of your contributors has well remarked, *this* Union is not the Union of the Fathers, but the Union of the Boys in Blue. The amendments, while they nominally corrected and certainly improved the old Constitution, in point of fact established a new Union.

JOHN BALL, JR.

## VII.

### PERENNIAL EATING HOUSES.

ONE of the most perplexing minor questions of personal conduct that confront dwellers in great cities is in regard to sidewalk charity. Every well-dressed man or woman is perpetually asked for a few cents to aid a hungry or thirsty fellow mortal, and all the world knows that alms so bestowed are, as a rule, misapplied. The organized bureaus of charity have done much to correct abuses in this direction, but they do not as yet meet all the difficulties in the case. One may give a ticket to an applicant, but unless he accompanies it with a car fare the hungry man or woman may have to walk miles before reaching the bureau, and cannot, even then, count upon immediate relief. In this city there are several establishments which issue meal tickets, but they are widely scattered, and the tickets issued by one are not received at the others. Most of them, moreover, are closed at a comparatively early hour in the evening, and the needy are rather more likely to ask for aid under cover of darkness than during business hours. It affords small satisfaction to a soft-hearted soul when he turns away an apparently hungry beggar with a ticket that is not available until after seven o'clock the next morning. Almost every one, probably, solves the problem in the easiest way, and gives money when the case really seems urgent.

Now, it seems to me that there is a comparatively simple way of meeting the necessities of the case, and of establishing at the same time a class of eating-houses that will be in most cases self-supporting or even profitable. Some one of them will be within easy walking distance of any part of the city, and all of them will be available at any and all hours, not only for the needy but for unprotected women, and for strangers who know not where to go. In every large city the police stations are located each in its own district, and they are rarely more than a mile apart. They are open all day and all night. They are already provided with sleeping quarters for the homeless, and they are usually in a region which would be pretty sure to afford sooner or later a class of regular customers. The policemen themselves would probably contribute largely to the support of a plain, cleanly restaurant established close at hand, where good food could be obtained at the lowest possible rate. The proximity of the police station is an important feature of this plan, for it assumes immunity from disorder or violence, and the eating-houses might safely be intrusted to women, so easily might aid be summoned in case of need. Naturally the meal-ticket system would be adopted for the charitable part of the work. The tickets would be available at any and all of the stations, and if a percentage of them were worn out, thrown away, or never used, so much the better for the profit and loss account. It is quite possible that some such plan as this has been suggested before, but I am not aware that the important feature of all-night service has been considered in its special relations to the police precincts. Of course the adjustment of tours of duty for